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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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SELECTED PARAGRAPHS.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Act. 17: 26.

Forward is the watchword of the year, and the impetus is Love.

Any one sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E., in Missionary Link.*

In China a certain Christian baker has written on the baskets in which his customers' bread is carried these words: "Jesus Christ appeared in the world 1894 years ago." This writing makes people question him, and he has an opportunity of preaching the Gospel.

Lady Henry Somerset says: "All I know in regard to the mysteries of human life is in the Bible. I fall back on the teaching of Christ. Life is but a day's work, but it is a trust we take from God."

"I am always interested in giving money to the missionaries," said a well-meaning friend the other day. Sober first thought, to say nothing of the second, would suggest that if there is any giving interchanged it is rather on the part of the missionaries to the friends who stay at home. This, and the response, "I am interested (or not interested) in your work," so often on the lips of the person to whom one appeals for aid, ought to be eliminated from current phraseology. We never give to missionaries when we subscribe money for the evangelization of the world, and the work is always God's work. Away with these inapt expressions!

Dr. Pauline Root writes this in *Life and Light* with regard to the calling of young women as medical missionaries: "Cheerfully they enter the crowded zenanas; they sit down beside the young wife in her too early motherhood, showing her, not by any strained effort, but by the love of Christ which constrains them, that they love them and sympathize with them, and that they are strong to help. They go to dying women and

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gather them, poor, forlorn, dirty, forsaken, into their arms, and as they comfort them they point them to the only Physician who can help them. Beside the leper they tell of a land where there will be no more sickness and no outcasts; tenderly dressing the sore, aching body of the little child dying with smallpox, they win the love of the patient, sad-eyed mother. They carry healing to the outcast, despised widow, and they hesitate not to lay soothing hands on those so diseased that they are thrust out of their homes; for to whom else can these sin-burdened souls turn? The young woman doctor is the confidant and adviser, the friend and comforter of all classes — European, Eurasian, Hindu, Mohammedan, Chinese, and whomsoever she works for; and in them she finds some heart, some trace of "the angel in the marble."

A man applied to Mr. Spurgeon for work, saying: "I have not much learning or brains, but the finest pair of legs ever put on any man, and if the Lord can use them for any purpose, I give them to His service." He was sent to the outskirts of London, and accomplished wonderful things.

Soon after the organization of the Methodist Woman's Foreign Missionary Society was formed Miss Isabella Thoburn's name was presented as a candidate for work. Her brother was already in the field, and so strong were her convictions of duty that she had resolved, if not sent by this body, to go as the representative of a sister society. Not 20 ladies were present at the meeting, and they had less than $300 in the treasury—no more than enough for an outfit. At last Mrs. E. F. Porter, with thrilling earnestness, spoke of the needs of the heathen and of the peculiar fitness of the one who had offered to go. "Shall we lose her," she asked, "because we have not the needed money in our hands? No, rather let us walk the streets of Boston in our calico robes, and save the expense of more costly apparel. Mrs. President, I move the appointment of Miss Thoburn as our missionary to India." Every heart responded 'Amen!' and with united voice they said: "We will send her!"

The Japanese number among their numerous divinities the great bright god of self-restraint, and him they worship with appropriate ceremonies upon their New Year. A strong iron box every New Year is given a conspicuous place in the home. In this each member of the family deposits during the year the amount saved by an act of self-restraint or economy in a financial transaction. If a gown, usually requiring nine yards, is cut from eight yards, the price of the one yard saved is dropped into the self-restraint box. Or if a common article is chosen when a superior one is desired, the price saved belongs to the same god. And, truly, would not a Christianized "self-restraint box" well patronized be an exceedingly valuable addition to the furnishing of every Christian home?

Some "dont's" for the missionary meeting: Don't sing "Greenland's Icy Mountains" every time. Don't talk about a "penny collection" or a "collection" of any sort; call it "offering." Don't speak of "begging money." Don't make it appear that the only reason your church has for doing missionary work is that it would be a shame to have the other churches do more. Don't fail to teach that our ancestors were heathens, saved by foreign missionaries. Don't always mention the heathen as "dying" and "suffering," until the children come to associate a missionary meeting with long faces and funeral tones.—*Morning Guide.*

A report of a late missionary meeting

says: "We had no time to spend upon the pretty nothings usually called 'The Address of Welcome and Response.' Some one summed it all up in one sentence: 'We are quite sure we are welcome, else we should not have been invited; and we are very sure we are glad to be here,' and thus some valuable time was saved for the discussion of new plans of work."

"Ye lacked opportunity." So said Paul when, under the guidance of the Holy Spirit, he wrote his gracious letter to the Philippians. God counts up what we would do if we had the opportunity as well as what we do. "It was in thine heart," He said to the disappointed David, who might not build the Temple. He knows all the beautiful temples within that never take shape without. He is satisfied with the heart. How much good would the widow with two mites have done had she possessed a fortune! He knows.

"These filthy Chinese!" we exclaim. "They wash their clothes not much oftener than once a year. They eat dogs, too. How can they?" The tables are sometimes turned on us. "These disgusting foreigners have to bathe every day, or they can't endure their own bodies. They drink cow's milk, too. Ugh!" Chinese live on rice, and their olfactory nerves are offended by the flesh-eating westerners. Miss White once asked a native girl what the people say the foreigners smell like. "Like mutton," was the candid reply.

Bishop Bompas, of Athabasca, speaking of his diocese, says: "The chief characteristic of an Arctic life consists not so much in what is present as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors." The bishop thinks that in the stern magnificence of Arctic nature, varied by a few weeks of summer loveliness, one is brought so near to the Creator as to compensate for the lack of many things.

To make missions a reality, let the women teach the children to know the mission fields, the missionaries, and the results of missions.—*J. A. Broadus, D. D.*

There are forty-seven Buddhist temples in America.

For whatever the world may fancy,
And whatever the wise men say
Of our nineteenth century progress,
Of a new and better way,—
Still it takes a soul to save a soul
Now, as in the olden day.

—*London Spectator.*

MISSION WORK IN SICILY.

[CONTINUED FROM JULY NUMBER.]

S to the dense atmosphere of superstition which will have to be penetrated and absorbed by the Gospel, it wants a Sicilian to explain it to you, like Signor Pitre has done in his famous "Usi e Costumi della Sicilia." To a certain extent the curious mixture of races, the marvellous past of the beautiful island may account for a good deal. The substratum of Greek culture and fulness of life, the Magna Graecia luxury and licentiousness must run in their blood.

Polytheism, fully divided by the Romans, only changed names under the

Roman church. Then the fierce Saracen came with a very well developed civilization and great cunning as well as fabulous wealth. The Albanese and Longobardi settled and can still be traced. The Norman reign, most fascinating of all, stands between the unmixed races; it was so strong that it left certain indelible traces in legislation and erected monuments of art, such as the cathedral of Monreale.

Emperor Frederick, the great Hohenstaufen, came next, of whom it is said, that he was a Mohammedan at heart, and who certainly did nothing towards christianizing the people; only a good deal towards favoring the first classic period of Italian poetry at his splendid court of troubadours.

The terrible Anjou dynasty then drove the people to utter exasperation, and for the first time they showed that peculiar feature in their character that we have seen so often since: taciturn long-suffering and a sudden rising of the whole population for fearful revenge. The Sicilian vespers live like an event of yesterday in the memory of the Sicilians. The Spaniards and the Bourbons have altered nothing in that, except strengthening the hands of the Pope and clergy, the results of which I am going to point out more fully.

The whole life of the people is one web of superstitions, of incantations and exorcisms, of eager attempts to avoid misfortunes, to secure happiness and to propitiate the evil powers. It has been observed with astonishment that two great poets, Carducci and Rapisardi, the one in Bologna, the other in Palermo, sang hymns of praise to Satan and to "Lucifero."

But Sicilian life and folklore is full of the most terrible worship of the Evil One: he is called upon, praised, implored for help, and charged with corn and missions in set forms. He is supposed to have hosts of minor genii, whom he sends on his errands and with whom you will have to find a "modus vivendi." But if you disapprove of that, and want to be protected against him, whom do you think you must ask to help and assist you? The souls of the beheaded culprits! (Le anime dei Decollati.)

By a strange inversion of feeling the people, watching the frequent executions of criminals, took to pitying them, admiring them, even worshiping them. There are several cases on record of criminals who showed great penitence and were made saints of the multitudes' creating immediately after their execution, and had great virtue ascribed to their help and intercession.

By that same illogical impetus poor St. John the Baptist, so innocent of bloodshed, got mixed up with this company, and gets all the devotion to assassins and burglars dedicated to his church, an interesting old place at the steep of ancient Ponte dell Anninraglio, on the outskirts of Palermo. Tribes and processions of Palerman women crowd to that church at certain days, and recite their prayers to the "Anime dei Decollati" in deadly earnest. Then they bend low on their knees, almost embracing a stone in one corner, where the answer is supposed to come. A low echo, a faint murmur of outside sounds, a slight trembling of the ground, are considered favorable answers. In the incantations which I have read, it must always be nine spirits you invoke: three murdered, three killed, and three drowned ones. Pitre himself owns that the foreigners whom he took to see the spectacle refused to believe their eyes, and would fain have thought themselves in the dark ages of past centuries. Then, anyone can bewitch another, and do as much harm to an enemy as he likes. He need but take an orange or an egg, and stick it full of pins, saying with each pin,

"May the person suffer atrocious pain in her eye; her head; may this hit her heart!" Then the egg is thrown on the roof or under the bed of the hated one, and the charm will work instantaneously; the only chance of escaping it lies in finding the egg at once, and taking it to the priest, who must use his very strongest exorcism to counteract the evil.

Then, as one can buy off any sin he has committed, and can comfortably bewitch and murder an accomplice who might be in the way, there is no reason why one should not waylay a traveller and murder him, or kidnap a rich man's son in order to get all his father's gold for ransom. If the father refuses there is time to kill the boy, even with a penknife, for want of a better weapon, a thing which, alas, happened in Palermo not long ago.

Then the treasures: All Sicily is full of hidden treasures of the Saracen, as the people will have it. The thought never lets them rest. Innumerable are the prescriptions for getting them; curious, wicked, silly means for a sordid end. The most wicked one is the blood, heart, and liver of a little child, slaughtered on the spot. Not long ago two women were taken up in the very act, while they tried to eat the baby's heart, at Modica, a quaint old city in the province of Siracusa, where the Valdese mission has recently lost a faithful pioneer; a place, by the way, curiously divided into two hostile parts, because of the two patron saints of the upper and the lower city. The jealousy and hatred of the two quarters is so violent that the citizens fight over it in good earnest; Pitre says that it has never happened that a man from the upper part has wedded a girl from the lower city, or vice versa.

I might go on and touch on other even more painful chords. A gentleman high in judicial orders has latterly, in an official discourse, given a description of the moral aspect of Sicilian society that makes one's heart bleed. But I think I have said enough to prove to you that this country is as much in need of the gospel as any part of Africa may be. And the gospel is received and appreciated. Look at the little group of friends that gather round the Valdese pastor in Siracusa. Men who for the best part of their lives had drifted on without any religion at all, have found their Saviour; they mostly have succeeded in bringing their wives, too, and a fair number of children were regularly attending. How the men did want a larger hall to attract a larger auditory; they often spoke to me about it. But the means! how many things might be done if the means kept pace with the doors that open to the gospel just now.

One man particularly interested me. He had a slender, erect figure and a clever, educated face, but his hands consisted only of two stumps with two long bird-like claws, and his feet too, as I am told. Though he manages to walk, he could never get out when the storm from the Ionian sea raged, because he would not have been able to keep his footing. One night, when the pastor had spoken of God as our Father, who orders all things in divine Providence for our highest good, he stood up and begged leave to address the friends, because he felt himself singularly an example of what the pastor had said.

When he was born, he continued, he was such an object that the relatives wanted him to be destroyed as unfit to live. But his mother, though she had two fine boys already, pleaded with tears that he should never be a burden to others; she would love him and take care of him through life; and thus saved his life. He soon showed a desire for studying, and worked to be a schoolmaster (and, in parenthesis, he is a very good one, highly appreciated by the authorities,

plied Mrs. Wall. "I know of several societies that have disbanded; it is so difficult to bring the members together. The Oak Hill church society is one. In fact to all intents and purposes it had disbanded six months before it did so formally—died, you might say."

"Well, it's time we did something. I must confess I am losing all interest. How is the treasury?"

"It is here and that is all," chirped Mrs. Bird rather indifferenty, holding up to view a slim pocket book. "The contents would not keep a mouse alive let alone a missionary, but then I don't hear of so much being done in the field."

"And it is such hard times," put in Mrs. Baily. "My husband says they will be worse before they are better, and he feels that we must economize,',

"That is so," corroborated Mrs. Willis as she smoothed down her new India silk. "There are so many little outgoes, and the pennies every week or month to the cause mount up so rapidly, and I think with Mrs. Bird that there isn't so much being done after all. I don't hear of much."

"I quite agree with you." Mrs. Niles had just entered and was untying her bonnet strings. "I haven't seen anything about the missionary work for months."

"What a beautiful bonnet," exclaimed Madge Cary, breaking in on the conversation. "I do believe in saying a thing is pretty if you think so."

"I like it myself," said Mrs. Niles smoothing out the strings. "It was a bargain too. On Fourth street I should have had to pay $12 but I got it for $7 on Eighth. I could have done without it, but Belle told me to take it anyway at that price, and I've felt like economizing ever since."

"What have you done?" gaily asked Mrs. Wall. "Give up something you did not want?"

"Yes, do tell us how you made up that $7," said Miss Holly anxiously.

"Well, first I made my new lace waist myself. Then I saved carfare for a month and ——"

"And what?" curiously asked Mrs. Wall as the speaker hesitated.

"Well, I never had time to read it and so I never got anything out of it, and so I stopped our Missionary MAGAZINE. I had to cut off something," she continued half apologetically.

"Oh, that is nothing. I stopped it last year along with my fashion journal. I treated both alike along with Harper's," returned Mrs. Wall with a conscientious air.

"So did I," joined in another voice. "I knew my sixty cents would not go very far."

"As I said," repeated Mrs. Niles, "I did not have time to read it and it did seem wrong to pay out money for nothing—to throw into the waste basket."

"Why did you not send it to some one who did have time?" suggested Mrs. Carr.

"That would have cost more money—extra postage," she answered with thoughtless argument. "There would have been nothing saved in that."

"I still claim that I can't see so much being done in missions," Mrs. Bird insisted. "And we don't help the missionary cause by subscribing for the MAGAZINE."

"Perhaps not—in such a way," Mrs. Carr gently hinted. "But ——" she stopped abruptly. "speaking of time, I was thinking of the little time Miss H—must have in that Assiout boarding school. I wonder she has time to write about it after such a round of duties as she describes."

"Assiout—Assiout," reflectively observed Mrs. Wall. "I've forgotten where that is—in India?"

"No, in Egypt—our girls' school is

there."

"I haven't seen it," rather faintly replied Mrs. Wall with an inflection of unsatisfied curiosity in her tones.

"That Students' Volunteer Convention must have been very interesting; I hear that the MAGAZINE was the only representative of our church literature there," Mrs. Carr continued as she lowered the curtain, not noticing Mrs. Wall's intonation.

"Where was that?" asked Mrs. Niles, turning from a talk about the best way to root geraniums which Mrs. Baily had begun.

"In Detroit," Mrs. Carr went on. "I was just thinking how out in the Cascade mountains the words from such a meeting would be so cheering."

"I did not know we had a mission off there. Who is there?" questioned Mrs. Baily abruptly with a slight frown.

"The April number gives an interesting account of our work there at Sinemasho."

"I haven't seen it," answered Mrs. Baily uneasily.

"Have you seen the memorial number?" Mrs. Carr asked turning to the table of books.

"No," a dozen voices replied together.

"I want to show you the picture of the deceased treasurer of our MAGAZINE."

"And that is Mrs. Carson!" Mrs. Niles drew a long breath as she gazed with the others. "I've heard that she did so much for the MAGAZINE."

"She did. She never knew what it was to be hopeless about it, and from the first issue of it she and the ladies associated as editors bore the brunt of keeping it up."

"I don't see how they did it," mused Miss Holly. "I remember that I heard that they have worked all these years without any compensation whatever."

"That is true. They have given their time and talents, but" her voice grew more gentle, "there are some things we do, but not for money."

"It can't be for fame. An editor does not get that; they are at everybody's mercy, so my brother says and he has been an editor forty years and ought to know," declared Mrs. Wall.

"It must be for love of the church work," admitted Mrs. Niles, "but it certainly takes a great deal of time."

"More than it does to read it or make a 60 cent cake, I expect," remarked Madge mischievously.

"My, my, if they don't have la grippe in Egypt!" suddenly interrupted Mrs. Niles, who had taken the MAGAZINE from the table and was perusing the pages. "Miss Kyle says so. It's worth 60 cents to know that. I never supposed it possible for the thing to travel there."

"That isn't church work," laughed Mrs. Wall.

"I don't care." She stubbornly tossed her head. "There isn't any use in our pretending that we only read about the converts and the churches in the field. I do like to know about how other people live and feel and act, and I may as well own it."

"Well, the missionary is the one to tell you. They get nearer to knowing than any one else, I must say," remarked Mrs. Wall in reply. "I do like to read how they get along myself—when I read at all," she ended.

"I don't believe I saved so much after all," Mrs. Niles irrelevantly exclaimed after a moment of silent turning of the leaves.

"What do you mean?" queried Mrs. Baily, and the others turned with interest.

"Why on that lace waist, of course, and my bonnet and carfare I told you about. It strikes me I had better have taken the MAGAZINE."

"Confession is good for the soul,"

replied Mrs. Carr with an amused look. "Tell us all about it."

"I could have done without the bonnet in the first place, or rather I need only have bought one at $5 as I at first intended, but I got it into my head that as the difference between a $5 one and a $7 one was less to save than the difference between a $7 one and a $12 one, my bargain was in favor of the $7 one," with a little grimace at the recollection.

"That is the way I saved $5 and spent $2 more than I intended. Then such a saving led me to think that I could buy some new lace to trim my waist. That cost $7."

She paused and a smile ran around the company.

"Let me make a clean breast of it, as they say," she hurried on. "The carfare saved gave the girls a trip to the Park. I do wonder how much I did save by all that and stopping the Magazine?" with a little nervous laugh turning to Madge.

"Don't ask me," cried Madge, shaking her head at the appealing look; "'twould puzzle Euclid himself, I fear."

"What economical creatures," exclaimed Mrs. Wall with an air of disgust; "to think that I bought $5 worth of patterns for the summer—more than all my journals together, and to think that we expect to carry on church missionary work this way. I could not come to society because I had so much sewing to do."

"How many of us take the Magazine?" inquired Mrs. Carr tentatively.

"Not one but yourself," promptly answered Madge. "I know; we did not have time for anything but our own dear selves, and all with one accord have been making excuses."

"But you do know times are hard and that charity begins at home," Mrs. Baily weakly offered once more as apology.

"Yes, I know, and I am going to exemplify the latter statement," said Mrs. Carr sweetly, as she rose. "Cake, berries and chicken for a company will cost me at least $6, and that will bring money for 10 subscriptions."

A subdued murmur of wonder as to what she meant ran through the room.

"That is what it costs at every meeting we have, and the meetings right here would average some seventy subscribers a year at that rate. This is only one out of the many places that do the same, and if ——"

"Don't," implored Mrs. Baily, holding up her hands deprecatingly. "You have such a horrible affinity for statistics and that sounds awfully—suggestive," she ended after a pause for a fitting word.

"Say selfish, and be plain," snapped Miss Holly at the pause.

"But we can't be mean," cried Mrs. Wall.

"Oh, yes, we can be mean; we can be anything. We've proved that."

"But we don't want to be mean," Mrs. Baily corrected herself.

"I don't know about that either," pursued Mrs. Carr smiling. "I do know we are mean. I expect you will think so when you see my tea table. Come, ladies."

There was only tea, delicate sandwiches and a simple salad.

"I compromised on the sandwiches and salad by sending a subscription to Sinemasho," said Mrs. Carr, as they sat down.

"Well, it's enough! What on earth do people always want to eat and drink so much for, unless they do it for the poor missionaries that cannot get it," declared Mrs. Niles. "And that is a vicarious piece of business that we do because it suits us."

"I know that Maddy's party next week shall have one cake less, and I'll renew my subscription," Mrs Willis confided to her next neighbor.

"I simply got to thinking over the text, 'Is not the life more than meat and the body than raiment?' and it seemed to take on new meaning in the face of our backsliding from our duty," apologized Mrs. Carr.

"We do the things we want to do, after all, and we had better make ourselves do the things we ought to do. One thing is certain, I'll follow you and send the price of a tea to the Magazine," said Mrs. Wall.

"Well, here we are," laughed Mrs. Niles, leaning back in her chair. "We don't know how things are going on in Egypt or the Cascade mountains. We don't even know where Assiout is; so we have lost interest in mission work, and losing interest we have just dropped society work flat. No subscriptions, no dues, no money in the treasury, and I should not wonder if many more such do-less societies get started there will be no Magazine. If I only knew how much I thought I was saving when I was spending: I'd send that much to help," she ended with a remorseful sigh.

"I'll figure it out," whispered Madge brightly. "You'll be safe to make it $10."

"Now, ladies," said Mrs. Carr as they bustled back to the parlor, "we've been very informal. We've all talked and now it is time to come to the business that brought us together. We came to decide whether we would disband or not. All those in favor of disbanding, please rise."

There was a determined settling back in the chairs and a look of virtuous indignation swept over the company, while a clear "no," ran around the room.

"Make them move bodily," said Madge to Mrs. Carr in a stage whisper. "They may have eaten too many sandwiches and be disinclined to exert themselves to rise. The tongue moves easily. Be sure of them."

"All those in favor of continuing the society please rise," said Mrs. Carr.

There was a flutter and every lady resolutely stood up. They kept standing.

"We haven't any idea of it!" cried Mrs. Baily ambiguously.

"I move that everybody take the Magazine," called out Mrs. Niles.

"Carried," shrieked a chorus.

"And we are to go bodily to the Oak Hill church and the other ones and show them how we feel and stir them up again. I know they don't take it either," Miss Holly added.

"And then let's attend the society and stop saying we don't know as much is being done just because we haven't exerted ourselves to find out," suggested Mrs. Willis.

"No; we must not imagine everything has stopped because we have," admitted Mrs. Bailey.

"And we must not forget that in such a piece of machinery as missionary work we are a part of it, and if every part does not do its work the machine will have to stop in the end," said Mrs. Carr as she bade them good night at the door.

Wilberforce University.

INTER-NATIONAL MISSIONARY UNION.

[CONTINUED FROM JULY NUMBER.]

SABBATH morning from nine to ten we had a consecration service, followed by a sermon preached by five different men. Rev. Lord, of Syria, after announcing several texts of scripture, spoke on the great commission. Rev. Leonard, of Japan, followed with a fifteen minute speech on the adaptiveness of the gospel message; Dr. Boggs, of India, on the motive—For Christ's sake, that Jesus'

name might be great in all lands. Rev. Bartum, of Turkey, spoke on the unity which comes to the church in the command; and then Dr. Amerman, of Japan, spoke of the promise. The work will be done just as sure as God is true.

Sabbath evening a strong appeal was made for Africa by Bishop Penick. Among the striking things he had to tell us was that in nine languages of Africa he had found no word for peace. In a school of 300 pupils he had 36 different languages.

Monday was given to Japan and China. I was deeply interested in the very encouraging reports of the work in China, that great country representing one fourth of the people of the world. Truly the destiny of Asia is in the hands of the Chinese. Mr. Cady, of West China, said that in that part not a boys' school but what had some girls in it. They have had and used natural gas since the third century. It took them a hundred years to dig one of these wells, having no machinery to work with. This, he said, would show the character of the people. There are many Thibetans in his field, and he claims that Thibet is open to the gospel, and all that is needed is men to push the work forward from West China to that so long closed field. Many earnest prayers were offered for the persecut d Christians of Korea and the missionaries of China who are working in the plague stricken part of the country.

I have never been in a meeting where so many earnest prayers were offered. Everything which came up before the Union, whether relating to trials or troubles, or rejoicing over a victory, a season of prayer would follow.

Mrs. Dr. O. M. Lord, of Africa, stated some facts of interestconcerning the necessity of following sanitary and scientific measures in order to prolong life in the dark continent. Mission boards are learning that a liberal expenditure is real economy. As to results of mission work on the West coast she said, a significant event will testify. When the company building the railroad on the Upper Congo was obliged to send to the coast for men, they had also to send for missionaries, as the men refused to stay in the interior unless they had their teachers.

My report would be much too long were I to tell you of the interesting news from Bulgaria, the storm centre of Europe, as it was called, or of the encouraging news of the work at Jerusalem, among God's ancient people. Part of the last afternoon was spent in an animated discussion how to awaken interest in the home churches. It was said much depended on the interest the pastor took in missionary work.

The closing evening session was a very impressive one. The tabernacle was crowded to its utmost with those who came to hear the parting words of those who expect to return to their field of labor before the next meeting of the Union. Thirty-eight missionaries took their seats on the platform, and each had a wo[illegible] to say, little however of the danger and trouble awaiting many of them, but much of God's faithfulness and goodness in years gone by, and with what joy and pleasure they once more entered upon the work. Prayer for protection by land and sea was offered, and the meeting closed with the singing of the hymn—"God be with you till we meet again." We all felt that to many of us it meant to meet in our Father's home on high.

At the last session of the Union a prayer circle was formed and the twilight hour was the time set by the Union for prayer—for Clifton, the missionaries' resting place and home of the Union; for the members of the Union, and for all those engaged in missionary work. Many were the kind words spoken of

what the Union had done, and the heartfelt thanks of all were extended to Dr. and Mrs. Foster for their kind entertainment. All went away feeling that it was good to have been there. For myself I can truly say I never enjoyed a meeting more. I feel stronger for work; my faith has been increased, and I go away from Clifton Springs determined to do all I can to influence our missionaries to attend the International Missionary Union, and to recommend to the weary, sick ones, The Missionary Repair Shop." EMMA DEAN ANDERSON.

THE OPENED HEART.

And a certain woman named Lydia, a seller of purple, of the city of Thyatrin, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.—Acts 16:14.

THE first step to a beautiful and successful Christian life is just this step which Lydia took. What profit to Lydia if she had gone to this prayer-meeting and heard those blessed words of Christ's if her heart had not been opened? What profit to get the gospel into one's head and not into one's heart? They are parasites indeed who take the gospel into their heads, for it is always taking and never giving, but they who take it into their hearts, like Lydia, are continually giving to others of the good they have received.

First, Christ opens our hearts on account of his great love to us personally and because we are willing to have Him enter in and abide there. He will not force the door and enter unbidden, for He never enters when He is not welcome.

Next, He opens our hearts that we may be a means in His hands of blessing others and of helping some soul into the kingdom. Dr. Lyman Beecher, in answer to the question "What is the greatest of all things?" replied, "It is not theology, it is not controversy for the truth, but it is to *save souls*." If one's heart is opened, it is not always Christ that opens it. You know how men on ship board are converted often. The whole crew are down on their knees crying to God for mercy. A few minutes before they were cursing and blaspheming; there has come up a terrible gale and they think the ship is going to sink. This is fear that opens their hearts. Many make professions on their dying beds; but when the danger of death no longer threatens, and they get well again, they forget all about these professions. This too is fear.

But God says, "I will laugh at your calamity. I will mock when your fear cometh as distruction and your calamity cometh as a whirlwind." Public opinion, that great tyrant, often opens the heart, and the effect is about the same as his timid sister fear, only transient. Now opened seemingly for good, now opened avowedly for evil.

"The fear of man worketh a snare." But when Christ opens the heart the effect lasts as long as life lasts. This beautiful, conscientious Christian life, so full of faith and love, is as willing to do the little things for Christ as to shine as one of the world's bright stars.

When Christ opens her heart the effect will be she will be willing to follow Jesus anywhere, through evil report or good report, even to the cross if need be, as the Marys. (Mark 15: 40, 41). She will be a helper in Christ Jesus. (Rom. 16:3.) The motto of her house will be, "As for me and my house we will serve the Lord." (Joshua 24: 15.) Her children will early be brought to Jesus, as the

mothers of Salem brought their little ones for Him to bless. Her children will be consecrated to God's service, as was Hannah's son Samuel. (1 Sam. 1: 27, 28.) She will look well to all that are in her house. (Prov. 31:17.) She will be hospitable, as was Lydia. (Acts 16:15.) She will work for the poor, as Dorcas. (Acts 9:36, 37.) She will be willing to serve Jesus at all times, as Martha. (John 12:2.) She will be equally willing to sit at Jesus feet in communion, as Mary. (Luke 10:39.) She will labor much in the Lord, as did Persis. (Rom. 16:12.) Her chief adornment will be her good works. (1 Tim. 2: 9, 10.) She will give of her treasures to the Lord, as the Israelitish women did. (Ex. 35:22-26; 38:8.) She will be able to give good advice to others and will meditate on the word of God and keep it in her heart, as Mary the mother of Jesus. She will have faith in God, as the woman of Canaan. (Matt. 15:28.) Her lips will be ruled by the law of kindness. (Prov. 31:26.) She will be pure and discreet. (Titus 2:4, 5.) She will be faithful in all things. (1st Tim. 3:11.) She will be separate from the world and act as becometh a daughter of the Lord God Almighty. (2 Cor. 6:17, 18.) She will be instrumental in saving others, as the woman of Samaria and as the women at the grave to hasten and tell others of a risen Lord. First see, then tell. She will take all her sorrows to Jesus. (John 11:2, 3.) She will be qualified by God for his service and therefore must be successful. (Acts 1: 14; 2:18.) And last of all she will be waiting and watching for the Bridegroom's coming, with her lamp trimmed and burning ready to go to the marriage supper of the Lamb.

NEED OF A NEW STANDARD OF GIVING.

Space permits but a few extracts from an excellent article in Missionary Review, on the imperative need of a new standard of giving by the editor in chief.

ONCE there was a man who, as a foundling, was picked up on a doorstep and sheltered in an orphan asylum. There he found friends and a start in a successful business life. Afterward when he walked on 'change, a merchant prince, he refused help to the very institution to which he owed all he was. Monstrous ingratitude! Yet "Nathan said to David, Thou art the man!" He who is indifferent to the cause of missions and says, "Missions do not pay," forgets the pit whence he was digged. Our Scotch ancestors were once cannibals, and counted the herdsman a better meal than his herd, and a female breast a special luxury at a feast. He who scorns cannibals as too degraded to be worth saving, forgets that the missions he will not help educated his forefathers for the manhood they have attained and transmitted.

The proof of this moral atrophy is found in the fact that many a selfish soul is to-day looking on the absolute destitution of hundreds of millions, without a sympathetic pang that answers to their cry for help! Douglas Jerrold caricatured such in the man who, hearing that it was desired to raise, in pounds sterling, "five and four naughts," benevolently said, "Put me down for *one of the naughts!*" He was one of those who give "nothing to nobody."

As we turn to consider this counter-aspect of the theme, let us tarry to learn a fundamental lesson. What is the *primary object of giving*? Most people would answer that God needs our gifts, or His poor do; but the real reason why He calls for our gifts lies farther back than this, in *our need of imparting*. Psalm

fiftieth contains a remarkable lesson on this subject. There the Judge of all summons to His court those who, in the matter of sacrifice, have entered into covenant with Him. It was an age when the apostasy had begun that ripened into such hypocrisy and formalism five hundred years later. As yet the offerings continued to be brought, but instead of being presented as the gifts of a grateful heart for mercies bestowed, they were brought in a self-righteous spirit, often by ungodly worshippers, who imagined they were putting God under some sort of obligation, instead of acknowledging a boundless obligation under which He had put them! Hear Jehovah's sharp rebukes. Does he need our gifts? "If I were hungry I would not tell thee, for the world is mine, and the fulness thereof." Hear Him again rebuke all ungodly and disobedient givers: "What hast thou to do to . . . take My covenant in thy mouth? seeing thou hatest instruction, and castest My words behind thee." Not only has God no need of our offerings, but He will accept none of them unless brought by a docile, obedient soul. He will take no "blood money" from him who consents to thievery or partakes of adultery. He will not have man think that He is "altogether such an one" as himself, to greedily accept a gift *because it is a gift*; and the church is here taught a lesson that the Word of God gives no warrant for asking any impenitent and godless man for money to carry on Christian enterprises. God wants consecrated gifts, and never separates the offering from the offerer. We must, then, learn, first of all, this lesson, that the value of a gift, in God's eyes, depends entirely not on its amount, but on the character and spirit of him who presents it.

What, then, is the primal purpose of our being permitted to give? Hear our Lord: "The poor ye have always with you, that whensoever ye *will* ye may *do* them good." Well wishing is benevolence; well doing is beneficence; and the reason why poverty is allowed always to confront us, is that our benevolence may find exercise in beneficent doing.

The tithe system cannot satisfy God's claims. Fidelity has no fixed standard, for God's bestowments vary; and the ratio of our gifts must increase according to the ratio of God's gifts to us. He who gives one hundred dollars out of a thousand must surely give a larger proportion out of ten thousand or one hundred thousand; for can God judge by what we *give*, without reference to what we *keep*? Is he equally as faithful a steward who reserves nine thousand out of ten, or ninety thousand out of a hundred thousand, as he who keeps but nine hundred out of a thousand dollars? In one case there may be great self-denial, in the others absolutely none. The Christian dispensation marks a grand stride in advance, in that it no longer recognizes even the tithe as adequate, but reveals to us more fully the fact that Redemption by blood covers all we are and have, and buys it anew for our Redeemer. The highest type of Christian feels that *he is himself* the Lord's portion, and he cannot put God's money into a gluttonous stomach or on a self-displaying body.

And yet Cyrus H. Wheeler has shown us what even a tithe can do, in those little churches along the Euphrates, where ten humble believers, each paying his tenth, make a self-supporting church whose native pastor can live on a level with his people, because his living is as large as their average.

Once more, giving develops *sacrifice*, and sacrifice is the necessary element in all heroic discipleship. The purpose of the Gospel is to eliminate and finally exterminate self. This is "the offence of the Cross," which will never cease—self-

abnegation—and this doctrine, however plainly taught in the Word of God, cannot be preached even to disciples without finding resistance. The first element in all religion is self-sacrifice; it is the essence of the religion of Christ. "Deny thyself, take up thy cross, and follow Me."

So as to cross-bearing. We belittle the whole phrase by talking of our "many crosses," by which we mean our our thousand little vexations. Christ means one cross. The Bible never speaks of crosses, and has not once the plural form. The one and only CROSS is that whereon the disciple is crucified to the world and the world to him—each made hateful forever to the other. In other words, he only bears the cross who, like his Master, knows entire loss of self; and who, like him, cannot save himself because he saves others.

Missions do not pay in the coin selfishness values, but it is for this reason that this field of service is most blessed in our discipline toward Christliness. We bid to the feast those who can make us no recompense.

Sacrifice must not be evaded or avoided. All excellence is proportioned to self-oblivion. Giving to the Lord what costs me nothing forfeits the blessing. What is attended with no sacrifice He values not. If you "give so as not to feel it," nobody else will feel it, nor will you feel its benefit. You may call it benevolence when you get rid of half-worn garments, or buy off a beggar with a shilling, or purchase respectability by getting your name on the published "list of donors;" but God calls such giving by other names. The widow, who in her mites cast in all her living, He recognized as the first of all givers, because she kept nothing, and it cost her everything. There is too much of an *eye to returns*. We seem to think the offertory boxes in God's temple are automatic sweet-meat machines—you put in your penny and get out you caramels. The ointment has no odor without self-denial; and the odor constitutes the preciousness and sacredness of the ointment. The avoidance of self-sacrifice is therefore no success, but disastrous failure.

Hence *all* need to give. The great question is not that of securing more *money*, but more *contributors*. Where the large gifts of a few, who are wealthy or generous, serve to hide the neglect and indifference of the many, they are a curse rather than a blessing. In chemical galvanism the volume of the galvanic current is not increased by enlarging the individual cell, but by multiplying the number of the cells. In the church there may be a doubling of the amount given without increase of the divine life in the church; but when the number of self-denying givers is doubled, the volume of blessing is greatly increased.

The secret of sustaining missions is simple, but it requires a deeply spiritual body of disciples to learn it and live it out. To regard ourselves as God's stewards; to think of nothing as our own; to become mere channels of distribution, never obstructing the outflow any more than the inflow; to cultivate self-denial rather than evade it; to deny self and not simply certain indulgences; to bury self out of sight and exalt God to the throne upon its ruins; to look with Christ's eyes on a dying world and choose to save men at the expense of not saving ourselves; to withhold nothing from God, and spend every dollar as trustees of His estate; to hide no selfishness behind others' generosity, but bring out all our witches that draw us from holy serving and suffering, and slay them before God, —were such the law of life with Christ's disciples, what a basis would be laid for every good work of God, and what streams of ceaseless bounty would flow into God's treasury, and from God's higher treasury into our own souls!—

Missionary Correspondence.

LETTER FROM EGYPT.

ALEXANDRIA, June 15, 1894.

DEAR FRIENDS:

Y time has come to write a letter to the MAGAZINE. With paper, pen and ink I have moved my chair out upon a little balcony, three stories from the ground.

Oh, that I were an artist to paint for you the scenes now before me! The picture would be that of old flat-roofed houses, which stand before me like so many bare, stone walls. I see upon almost every roof that useful article, which is well known to every woman in this land, and other lands as well, viz, a clothes-line full of clothes. Across the narrow street and below me sits a Mohammedan woman upon the floor sewing. At the same time she has a little babe upon her knee, while another, just big enough to get into all kinds of mischief, is running about her feet. A few days ago, I saw the mother-in-law chastising this very woman with a stick. A water carrier in the street below has upon his back a goat skin full of water, so huge that for a moment you may wonder which is walking, the goat or the man. Pigeons are flying from roof to roof, and the noise coming from the street defies description.

To my left a window opens into the school-room. There is a most beautiful scene of quietness. The slates and books lie in their places, the tramp of feet and and sound of voices are not heard. It is Friday evening; another week of school is finished, and the girls have gone to their homes. The weather has been warm and therefore a trying week for both teachers and pupils. Yet the school-room proves to be a home to many of the latter; they come early and are loath to go home at 5 p. m.

One of the former pupils was married last week, in consequence of which her sister and cousins absented themselves from school to assist in the preparations. Others have been absent on account of a Mohammedan feast. The many feasts which are here observed interfere greatly with our work. One can seldom induce a child to come to school during a feast. Feasts have decreased the numbers at Sabbath-school lately. The girls usually outnumber the boys, but last Sabbath there were two more boys than girls. The boys were very happy over it, but the girls say it shall not be so again. However, we hope to gain the great object for which we meet—the blessing of God and souls for His kingdom. The girls have committed the 150th psalm L. M. to sing together with the boys, at the close of Sabbath-school next Sabbath. A little Coptic girl has commited and recited to me, within the last four months, thirteen psalms. She comes regularly with the golden text and catechism questions prepared. Her family are very poor, and often have scarcely enough to eat. Pray with me that she, though poor in this world's goods, may be richly blessed with the Bread of Life.

Before leaving, Miss Fraser had promised the girls who would be diligent in study an excursion. Circumstances did not permit their going before she left, but she provided means for their going afterwards, and I am sure they are very grateful to her. Those who live from week to week and month to month in the crowded quarter of a city know how to be thankful for a fresh air excursion.

With forty such girls, we started one

bright sunny afternoon. We went five miles by train; there mounted donkeys, but in a much longer time than it takes to tell you. Imagine, if you can, forty city school girls, upon the backs of forty donkeys, with as many donkey boys (trudging on foot behind), besides a number of teachers and lunch baskets. An order of, "All be careful," and away we went through the deep sand; one girl's hat flies off, another almost falls from her donkey. By and by we ride by the beautiful sea as the waves come rolling in; finally dismount in a delightful palm grove. Here the girls skip and play, sing songs, eat our lunch of cake and nuts, and then the time arrives for going home. We are reluctant to leave the trees and pure sea breezes, but again mounting the donkeys, we ride homeward as quietly as forty girls could. Soon as many tired girls are in their homes ready to go to sleep, while the teachers are relieved of a burden of care. What forty girls ride donkeys and no accidents? Oh yes, two. No. 1 was the fault of the donkey, who persisted in walking near the water's edge, and when a wave rolled in, the girl thought it a good place to fall off, which she did very nicely with no harm done except to dampen her clothes. She stood and dried them in the sun like any good girl would.

Accident No. 2 proved more serious. A girl fell from a donkey striking her face upon the ground, frightening her very much, although she received only a bump and a scratch. She cried the rest of the way home like many a girl would. The others were all quite happy and came to school next morning bright and early, but the above girl's father appeared in her stead. His greeting and countenance were quite different from that of the girls. He began, "Why did you allow my girl to fall from her donkey?" I replied, "We were very sorry the accident occurred; she was one among forty and she received a scratch only." "Oh, but she was very much frightened," he said, "and it may result in a fever and her death," etc. With such words he left; I turned to the duties of the hour thinking every day has a cloud. To my great delight, she appeared at school the next Monday morning. Coming to me and taking my hand she said, "You were right, Miss J., I was not badly hurt. I am sorry I cried. I am happy to have gone and thank you for taking me." We are glad to take them out; they seem to enjoy it so much and talk of it for weeks.

It is unnecessary to tell you, only to remind you, that we are ofttimes discouraged. The teachers and pupils take advantage of our ignorance of the language and customs, both of which are yet new to us. They think nothing of telling a lie. In short, we are often in a box, and wonder why somebody else was not sent instead of us for this great work.

We often think of the building of that "tower of Babel" and of what is said about the tongue which, though a little member, makes very big mistakes in Arabic, or comes to a sudden stand-still. Like the little school-boy, "I thought when I'd learned my letters (in Arabic) that all my troubles were done," but I too find "the're only just begun." Picture a room with a few rugs here and there upon the floor, a few home pictures upon the walls, a table in the center with Arabic books and papers scattered over it, and in a chair near by sitting a lady from hour to hour poring over these books, throwing them down now and then to see what is going wrong in the school room, and you have a fair picture of a lady's first year of mission life.

Hear the Macedonian cry and come over and help us.

Yours in His name,

A. E. JAMIESON.

FOREIGN NEWS BUDGET.

MARY B. REID.

The Egyptian items for our Budget have been kindly collected by Miss M. A. Smith, of Cairo. She writes, June 11:

A large part of the missionaries from the South have passed here on their way to Ramleh. There is not near room enough at Ramleh for all, and houses will have to be rented, if suitable ones can be found.

The boarding school here will close this week, but the other three schools will be kept open for a while yet, though we are having very hot weather, and there is much sickness. The mother of the little Hope, who is supported by some of the Allegheny societies, had word last week that her boy was very ill with measles, and so she had to leave her work and go to him, which has of course left us with extra work on our hands. We all felt sad at bidding Mr. and Mrs. Hogg good bye.

Mrs. H. kindly gave the following notes of work at Assiout:

The College and Pressly Memorial Institute have closed a most successful term, the enrollment being larger than ever before. The usual amount of hard work having been accomplished, both teachers and pupils are ready for a rest.

The Khyatt and Wesa schools will continue open to the end of June, and then close for a month's vacation. We have had a good many discouragements in these schools during the last year, owing to changes in the teaching force. In January a very capable teacher in the primary department was married to a Copt in a distant village where we have an organized congregation. Though we felt her loss keenly, yet we are gratified to know that she is making herself useful in her new home. Her husband, who is not a bigoted Copt, goes to church with her, and they take turns in conducting family prayers. Not only has this young wife carried the light into her own home, but she has started a weekly prayer-meeting for the women of the congregation, who had never taken any advanced steps before. I think she has also opened a Sabbath-school for girls. As a teacher in our Khyatt Sabbath-school, she was a most efficient worker, so full of earnestness and enthusiasm, which she was able to impart to her listeners. Very good results are hoped from her labors in her new home.

Mrs. Adella B. Ashenhurst tells what other good native Christian women in Egypt are doing to advance interest in the Master's cause. She says:

One of the licentiates was appointed to Maasara and Semaloot the beginning of March. He brought his wife with him to Maasara and she, having been brought up to attend church and having been educated in a mission school, thought it rather hard lines to be in a village where no provision was made for the women to hear preaching. She remained at home the first Sabbath, only going in the afternoon to a neighbor's house, where she gathered a few women together and had prayer with them. She told her husband she could not live like that; she must go to the regular meeting on Sabbath.

By the second Sabbath she had made a curtain, and it was stretched across one side of the little school-room, and she and two or three other women attended the Sabbath morning service. Since that time from six to seven women attend the Sabbath services both in the forenoon and afternoon.

In another village in our district the preacher's young wife has charge of a school of twenty-five girls. Besides this work she visits the women and urges them to come to church, and reads to those who visit her in her home.

We rejoice to see wives able and willing to help their husbands in the work of preaching the Gospel.

Mrs. J. K. Giffen tells of the work in Tanta. This is one of the newer stations of Egypt, and the discouragements have perhaps outnumbered the encouragements. She writes:

Our schools here in Tanta are not in the condition that we would like to have them, but this month we have the names of 26 girls on the roll. Most of these are Muslims, the others Catholics, Greeks, Jews and one Copt. We are continually told that if we had a house in good quarters many others would send their girls to us. Our boys' school has but thirteen pupils, but these thirteen are very regular in attendance, and they are getting along well in their lessons. Our people are now trying to collect money to buy ground upon which to build a house for worship, and if they succeed it will be a long step in the right direction. The chief difficulty in the way is that all the desirable land in Tanta belongs to the mosque of Syyad El Bedawe, and if this land is taken, it will not be easy to secure a clear deed, which Presbytery requires. A few more houses are opening up for visits, but these prefer social visits rather than missionary ones. However I am very thankful to get into the houses at all. The work in the out stations is more hopeful than here in Tanta itself. Last week a school was opened in Kafer Jhab. This is the sixth school for boys opened in this district within a year; still there are many more needed for boys as well as girls.

We are sure our two friends, Mr. and Mrs. Giffen, are bright lights in this isolated spot.

Miss Smith closes her notes with an especially interesting little item:

A lady traveller, who was here last winter, has offered to pay the salary of a lady physician for a term of years if one can be found.

It may be pleasant to our good friends in Egypt to know that the Women's Board are trying to find the lady physician, and when found they will equip and send her out as soon as possible.

Miss Carrie M. Buchanan, our last new missionary to Egypt, has furnished an account of a Mohammedan ceremony that we do not remember to have ever seen described before:

The taking of Kisweh, or covering of Moham-

med's tomb in Mecca, to the mosque of Hasseyn is an annual ceremony and very imposing. The holy carpet, or Kisweh, consists of eight pieces of heavy black silk, embroidered with inscriptions from the Koran, and some parts ornamented with gold. Each piece was borne on the shoulders of men, who were constantly calling on the Prophet, I suppose to lighten the burden. The procession was headed by the Khedive with his train, followed by two battalions of infantry. Then came the Kisweh, and last a most gorgeous canopy borne upon a large camel, which was decked with a rich covering spangled with gold. This camel carries the carpet to Mecca, and because of this is considered sacred for ever afterwards. The pieces of the Kisweh were taken to the mosque and there sewed together, preparatory to the setting out of the pilgrims to Mecca.

"Such a scene as this gives one some idea of the strength and power of the Moslem religion. If one could have separated the idea that this was a religious ceremony from the wonderful display itself, it could not have been otherwise than pleasing, for the picture was one to delight an artist's eye. The famous old citadel in the back ground, with its mighty walls and grand mosque topped with slender, graceful minarets; the palaces and Hasseyn mosque on the left, and in the great square the thousands of white and red turbaned Moslems; the Egyptian soldiers in military array, together with the many European spectators, all combined to make a most brilliantly colored scene. But the thought kept coming, "What does all this mean?" And we could not help asking, "When will these people learn that there is no help except in the mighty arm of Jesus?"

In our Mission Bible class last Sabbath, as we studied the prophecies concerning Egypt, we found them full of promise for this dark land. We know that the promises are sure, and that the time will come when there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof; when the Lord shall be known throughout all the land. Yes, the followers of the false prophet and those who are groping in the darkness of superstition shall all learn that there is one mighter than Mohammed, one who can save to the uttermost. Are we not already in the dawn of this glorious day?

Notes from the Indian field are scarce this month. From private letters we learn that Miss McCahon is resting among the Murree Hills. Failing health compelled her to resign the charge of the girls' boarding school at Sialkot the first of April. It is hoped that a few months will do much to restore her health and strength. Miss C. E. Wilson and Miss Marion Embleton have been in charge of the school since Miss McCahon's resignation.

Dr. Maria White, after a trying voyage, reached Astoria, Oregon, the first of May. Under the tender care of her sister, Mrs. W. W. Kinney, and the "perfect air" of the Pacific coast, she is making some progress toward health.

Miss Susie Young, it is hoped, will soon begin to feel the good effect of the bracing air of her Iowa home, and after a few months be able to return to the land that needs her help so much.

The four new missionary women, Dr. Mary A. Platter, Miss Mamie J. Spencer, Miss Edith Fulton and Miss Minnehaha Finney are all busy with preparations for departure to their several fields, and by and by the returning missionaries and the new with glad hearts will be setting their faces toward the orient.

Young People's Department.

FOR CHRIST AND THE CHURCH.

MRS. GEO. MOORE.

THE present generation is witness to the most sublime advancements toward evangelizing the world. At no time in the history of the church has such effective work been accomplished. The world grows and methods improve, and the church is zealously utilizing them in taking the world for Christ. One of these forces is the organizing of young people everywhere for service. We do not know that this is a day of miracles, yet the Christian Endeavor idea, from its birth to its present growth, has a history of marvelous power.

Is it asserting too much to say that it was in God's plan to save his people by taking hold of the youth? Many are realizing the fact now that very much

depends upon the influences that surround our young people, and that there is a great deal lying back of the marvelous growth of the Christian Endeavor movement.

One can but feel that it was an inspired thought that has had no changes from the original idea, only perhaps addition of committees; and now the world, so far as Christianity has had an entrance, has adopted the Christian Endeavor idea, or if not it goes by that name. An observer of the untiring enthusiasm that characterizes the attendance at such gatherings as has just closed its 13th inter-denominational meeting must go farther back than these sessions to learn the source of such things as are daily witnessed in Christian Endeavor conventions. The committee having charge of arranging programme for this meeting provided the best talent, and though the programme had to be duplicated, it was not at any loss to meet the demands of the many thousands that came. The most essential parts were repeated before each large audience, which numbered *four thousand* often, and every effort was made to repay the zeal and denial it cost, not only to travel to the place of meeting, but to endure any personal discomfort in waiting from one to two or more hours to obtain admission.

There was much practical piety taught in the addresses and sermons. One year ago Christian citizenship and systematic giving were presented to Christian Endeavores. The faithful representations that carried the inspiration of the Montreal meeting to the million and a half, together with the efficient and loyal work done through the columns of the *Golden Rule*, made this thirteenth convention of great significance to the Christian world. Indeed from the character of addresses and papers it impresses me that great spiritual power was given to the messenger, as each in his place and with his truth, poured into the young hearts there a fire of holy zeal and determination that will certainly make the coming year one of more loyalty and better service. As those who are leaders in reform and temperance came before the convention, which had such a large representation of our young men from 15 years and upward, they were received with applause that gave evidence of loyalty to purity and temperance. The effect was wonderful.

No one was more impressed with the significance of this gathering than the Governor of Ohio, Mr. McKinley. He was much moved by the audience that greeted his entrance; the pure faces he saw before him had no selfish purposes in the wild enthusiasm that introduced him. He said: "No cause but one could have brought together such splendid assemblages of people as are gathered in so many places this morning by the lake. No cause but one could have brought together noble, earnest people and that is the cause of the Master and the cause of man. . . . The whole world knows you; it has felt and profited by your example. . . . I can can conceive of no more beautiful employment than Christian endeavor, the habitual effort to be better and do better."

The Christian Endeavorers are joyous Christians. Often their happy spirits broke forth in songs of praise as they journeyed to and from the place of meeting.

The gathering of the hosts of young people over our land is of the greatest import. The world is theirs for future conquests, and in His name it will be won.

Editorial Department.

Eighth Year.

Surely "seven years of plenty" is long enough for the name, at least, of the Women's Missionary MAGAZINE to become a familiar one in the households of our church. We all know that its headquarters are at Xenia, Ohio, and that the few who specially guard its interests are the committee appointed by the Women's General Missionary society, whose representatives are scattered all over this broad land and across the sea, in Egypt and India. The MAGAZINE is dependent upon individual effort and patronage, and cannot rise higher than its component parts. The fact of *personal* responsibility confronts us here. Apart from the general oversight and numerous details which must be arranged for by the committee, it is the business of the secretaries of the different departments of the Women's Auxilliary Board to keep the church well informed—to give, from time to time, a minute and comprehensive view of the whole work undertaken and carried out by it,—to know the resources and needs, and to preserve the balance of supply and demand. An ardnous task, you say; and how is it to be accomplished? It would be impossible to send a circular letter to each society. In lieu of this, the MAGAZINE, the organ of the missionary societies, contains a monthly statement of the transactions of the Board through its different secretaries. But how few avail themselves of this channel of information! How short and scant the subscription list in comparison with what it should be! *This fact alone* is poor material out of which to evolve "an overflow of good cheer" and enthusiasm for the eighth year upon which we enter with this issue. The treasurer reports, each month, where our money has gone and whence it came; and the letters from our missionaries tell us how it is being multiplied a hundred fold. Sowers and reapers are thus brought side by side and face to face in the great work of spreading the gospel. The MAGAZINE has to be in reality what it is in name, the Missionary Magazine, and hopes to advance, not recede. This can be done effectually only through the co-operation of many. Is it not worthy the best efforts of us all?

The Minutes of the last annual convention of the W. G. M. S. have been issued in a neat pamphlet of one hundred and twenty pages. Persons wishing copies can procure them by making application to to the Women's Board and sending postage. We believe the postage is about *four cents* per copy.

Bishop Taylor's publication, "The African News," has been changed to "Illustrated Africa." This step shows progress, and the new title seems fitting as it is the only illustrated periodical representative of Africa.

One striking feature of the Sixth Annual Institute of the Y. P. C. U. was the prominence given to the other departments of church work. On every side were charts statistically showing what our church has accomplished the past year and what it hopes to do the present. In the basement of the church were the exhibits of work done in different places. The presence of the Knoxville Glee Club brought the Freedmen's missions into prominent notice, and the address of Mrs. H.C. Campbell clearly presented the work of the Women's United Presbyterian Association. The interest which the young people manifested in all these

departments speaks well for the future of our church. One thought, emphasized by Dr. Torrey's addresses, was the need a wider and more definite knowledge of God's word. It is the one weapon which we are to use in our warfare against sin. A feeling of joy and hope for the future of missions was inspired by the deep interest manifested by the young people in mission work.

Those who have been deeply interested in Uganda as a mission field, and in the wonderful career of Alexander Mackay, will rejoice that the country is now under Christain rule. The English protectorate recently established will strike at the very roots of the slave trade and the labors of the Christian missionary "will abound in the congenial soil of peace and good government, and, in God's own good time, the whole country will deserve the name which Her Majesty's commissioner himself has given it—the Christian country of Uganda."

The ranks of our India mission are being depleted more and more. The last monthly report of the Foreign Board announces the arrival in this country of Rev. J. P. McKee, D. D., wife and daughter. Dr. Mckee is still suffering from weak heart action, but is being much improved. Rev. A. B. Caldwell, who with his family has also recently arrived, says he has no news excepting that not only more missionaries are needed, but that the mission is likely to suffer by the breaking down of one or two more. Miss McCahon is much broken down, and may have to return home ere long to recruit.

It is earnestly hoped that our Boards may be enabled to secure some new workers to take the places permanentiy vacated, and to uphold the hands of those who are trying in a foreign climate to do a double and even triple share of work.

To some with these beautiful summer days come hours of rest and leisure. Let some of these hours be given to planning for more thorough work for the Master. In the quiet let us listen for our Father's voice and speak often to him, so that strengthened in heart as well as in body we may take up again the busy days of labor with loving purpose to help on the work of the Lord.

From the *Christian Instructor*.

"Our readers will unite with us in sorrow at the loss lately sustained by Dr. Maria White. She has been staying with her sister, Mrs. Narcissa White Kinney, since her arrival in this country, at Astoria, Oregon. Her brother-in-law, Mr. Kinney, has been engaged very extensively in the salmon-canning business at that place. Early on Saturday morning, June 30th, the establishment took fire and was burned to the ground. The loss to Mr. Kinney was heavy, amounting to some $70,000. Unfortunately, also, Dr. White suffered severely in loss of property in connection with that of her relative. She says, 'I had all my things packed ready to ship to any place where I might stop for the winter, as I had not yet decided, and had them stored in the cannery. All my medical, religious, Urdu and literary library, all my instruments, all my presents given or sent me by home friends, all presents given me by my native friends in India, as remembrances, all my clothing except four dresses and a few under garments—just what was in my cabin trunk—and some cheap India curios that I had kept out, thinking that church friends whom I might meet on my way to the East might wish to see, are gone, together with my medical diploma and every reminiscence of my parents, so that I am left without anything or even the wherewith to restore in part my loss. Tried with fire indeed I have been, as the old home was burned just a few months before I left for India.' Dr. White adds that the fire is believed to have been the work of an incendiary. Mr. Kinney's loss is partly covered by insurance, but Dr. White's is for the most part irreparable. She will have the sympathy of the whole Church in her trial.

A friendly suggestion well worth considering was made to an exchange in the following words: 'God who made the human mind knows best how to lead it, and in His book He endeavors to lead it through lines of *encouragement*. He never attempts to kindle enthusiasm by discouragement. He points out the way. He awakens our sympathies and enlists them in the holy causes in which he desires us to engage and thus leads us with effort. If in the pages of our church papers and magazines less should be said about 'crisis' and 'money' and more of that which will get into the hearts of the people, the Lord will make the money come. There is goodly efficacy in encouragement and hope as incentives to holy activity, and no virtue in despondent or querulous moaning. Now when God is surely trying *our missions* by removals and much overwork, will it not be well to think more cheerily than we do of past mercies and to more thoroughly believe that the silver and gold are His and will come to His treasury' none the more surely for His servants gloomy forebodings. The joy of the Lord is your strength." The following item in *The Congregationalist* is in the same line:

The other evening our brethren of the Baptist Social Union in New York city were discussing ways and means and the perplexing question how to raise sufficient money for missionary work at home and abroad seemed to be weighing on many minds. After one answer and another had been given by business men, Dr. John G. Paton, the guest of the Union, rose and began to talk in his sweet, simple way about the "Lord Jesus," the source of power and the solvent of all questions, even those of a financial nature. His words seemed like a breath from the hills. Possibly, if the business affairs of the church were lifted into a higher realm its spiritual work would go forward less haltingly.

PROGRAMME FOR SEPTEMBER.

The Home Missionary, in the general acception of the term, is one sent to the remote corners of our own land to plant churches, and prepare a people for the Lord. This is not only commendable and honorable, but a privilege and a duty. At the same time every household should be a "Home Mission Field," for—"The hand that rocks the cradle rules the world." For this reason the following topics are suggested and a *number* given to insure increased attendance.

Subject—HOME MISSIONS.
Sing Psalm 127 H. M. 3-5.
Scripture Lesson, Luke 9, 1-11.
Sing Psalm 128, 8s and 7s.
1st—Family Religion.
2nd—Womanly Ministrations contrasted with Unfaithful Mothers.
3rd—Platform Women contrasted with Inconspicuous Heroines.
4th—Womanly Triumphs.
5th—The Homeless House contrasted with the Model Home.
6th—History of Home Missions in the United Presbyterian Church; aims and results.

MRS. J. B. CARRUTHERS.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

SEPT.—Home Missions.
OCT.—Warm Springs Mission.
NOV.—Freedmen's Missions.
DEC.—Our Benevolent Institutions, a Review.

Reports of Societies, Etc.

WOMEN'S BOARD.—July.

The regular monthly meeting of the Board was held July 3. Opened with usual devotional exercises; prayer by Mrs. Reid.

Foreign secretary reports three offers to support a child in the foreign field and several applications for positions. The Board decided to take up the medical work in Egypt. An offer has been received to support a medical missionary

there for five years. No one has as yet been selected for this position; all applications to be addressed to Mrs. W. J. Reid, Oakland Ave., Pittsburg, Pa.

The charts prepared for the exhibit at Philadelphia of the work of the W. G. M. S., arranged by Mrs. H. C. Campbell and Mrs. Mary C. Porter, were subjected to the Board for approval. These charts are in charge of the Literature secretary, to be loaned to societies, all arrangements for express and postage to be made with the Literature secretary.

Home secretary received reports from Mrs. Gaston, Tacoma, Wash.; Miss McCool, of Topeka, Kas., and Miss Curry, of Oakland, Cal. All give encouraging accounts of the work. Mrs. Speer, of Wapinitia, reports attendance at the General Assembly, Albany, Ore. Two applications for positions in the Home field received.

Freedmen secretary received reports from Mrs. McCracken, of the industrial work at Henderson. Chase City—sheets will be needed in a short time. Knoxville, Miss Wallace, that school is closed; Miss Fisher, dressmaker, reports receipts in this department, $29.12; expenses, $5.94. Miss McMahon sends reports of visits made.

The Literature committee has revised the list of leaflets, price, etc.

Church Extension secretary reports a great deal of business, one new application.

Miss E. D. Brown, of Pittsburg, Pa., was elected Railroad secretary, to make arrangements for the W. G. M. convention of 1895.

Mrs. R. S. Stewart, of Cannonsburg, resigned the chairmanship of the Bible Training-school committee. Mrs. H. C. Campbell was elected to fill the vacancy.

Thank offering.—It was decided after the *outside designated* money is subtracted, to divide the remainder into four equal parts; some necessary expenses to be deducted also. A detailed statement will be made by the Treasurer.

June receipts, $1,555.72; disbursements, $2,049.63.

Adjourned to meet in September.

MARY W. PORTER, Sec.

Treasurer's Report.

Receipts for the month of April, 1894, including the 16th and 30th.

Foreign—1st Providence, R I, 20; Summerfield, Kan., 3.10; Superior Mission Band, 4; 1st Pawnee 8; New Athens Y W M S for Egypt 10, and for India 10; High Ridge 8; West Alexander 36; Brownsville 6; Kortright Center 12; Denver 9; Albany, N Y 5; 2nd San Francisco 9; Castroville 2.35; Portland, Ore. 7; College Springs Pres., 5; Stanwood 13.

Foreign Salaries.—Miss Young, College Springs Pres., 76.

Foreign Specials.—Mission Creek, 10 to Rev. G W Morrison, India; Mrs Rob't McFarland, 20 to Dr. Henry, Egypt; S Kortright Mission Band, 12.50 for Girls' School, Sialkot, India.

Medical Work, Egypt and India.—New Athens Y W M S., 7.

Home.—1st Providence, R I., 23; 1st Pawnee, 8; New Athens Y W M S., 10; High Ridge, 8; Wheeling Y W M S., 25; Brownsville. 6; 33rd St. Church, Pittsburgh, part payment on loan, 100; Kortright Centre, 12; Albany N Y., 5; 2nd San Francisco, 7; Easton, 7.85; Oakland, 7.50; Castroville, 2.35; Portland, Or., 6; College Springs Pres., 12.62.

Warm Springs Indians.—New Athens, 14; New Athens Y W M S., 10; Andes, 3; W Kortright, 2.50.

Freedmen's.—Orchard, Knoxville, 6; Burchard, for Knoxville, 3.50; Summerfield, Kan., 6.10; 1st Pawnee, 6.10; Mission Creek, 6; Superior, 15; New Athens Y W M S., for Knoxville, 7; Brownsville, Knoxville, 3; High Ridge, 5; Brownsville, 6; Uniontown, 8; New Athens Y W M S., 10; Martin's Ferry, 5; Mrs Robert McFarland, for Bluestone, 20; Chase City, 20; Henderson, 20; Andes, 5; Albany, N Y., 5; 2nd San Francisco, 3; Castroville, 2.35; Portland, 6; College Springs Pres., for Knoxville, 27.08.

Little Girls' Home, Knoxville, Tenn.—College Springs Pres., 5.

Church Extension and Parsonage.—1st Providence, R I., 20; High Ridge, 5; Brownsville, 3; Summerfield, Kan., for Xenia Seminary, 1; Andes, 5; West Kortright, 5; Albany, N Y., 5; Castroville, 2.35; Portland, Or., 6.88; 2d Portland, on Parsonage loan, 53.

Ministerial Relief.—Martin's Ferry, 5; 2nd San Francisco, 2.

Pittsburgh Syrian Mission.—Miss Harriet M Connor's salary, 45, house rent, 9, all from Monongahela Presbyterial Society.

Contingent Fund.—College Springs Pres., 1.35.

Receipts for the month of May, 1894.

Foreign.—Mrs Lucinda M Genger, 5; Spokane, 5; Olathe Y L M S on outfit and passage of new missionary, 39.30; Dennison, 1; Kansas City Pres., 3; Scotch Grove, 11; San Jose, 10.25; Lawrence, Kan., 19; Waitsburg, 5; Mrs Timmons' S S class, Chartiers' Pres., 16.

Foreign Salaries.—Miss Jamieson, by 2nd Mercer L M S., 25; Miss Smith, Chetopa, Pittsburgh Pres., 12; Kansas City Pres., 10; Miss Hogg, 3rd Allegheny L M and A S., 50; also Y L M C., 25; Miss McCahon, Chartiers Pres., 25.

Foreign Specials.—Miss Mary P. Gilchrist, Ne-

bro, for bible woman, Miss C E Wilson, 25; Oakville, pupil in girls' school, Sialkot, 12.50; 3d Allegheny Y L M C., for Mohammedan boy Egypt, 5; Claysville Y L M S., pupil in Sialkot, India, 25.

Medical Work, India.—Sewickley L M & A S., 10.

Home and Salaries.—3rd Allegheny L M and A S., 45; Mrs McClarren, Iberia, O., on debt, 7; Miss Sadie McClarren, on debt, 2.50; Spokane, 5; Dennison, 1; Kansas City Pres., 3; 3rd Allegheny Y L M C., 10; Alliance, Neb., 5; San Jose, 10.25; 1st Youngstown, 10; Lawrence, Kan., 18; Claysville Y L M S., 15.

Warm Springs Indians.—Miss Fannie McKinley, Olathe, 5; Norfolk, Va., 8; 1st Allegheny Y L A S., 15.

Freedmen's.—2nd Mercer, school at Knoxville, 29.85; Miss Fannie McKinley, 5; Dennison, 1; Kansas City Pres., 3; 4th Allegheny Fulton M Band for Little Boys' Home, Knoxville, 5.50; Sewickley L M and A S., 10; Dressmaking Department, Knoxville, Tenn., 27.50; San Jose, 5; West Middletown Y L M S. for Knoxville College, 12.50; Claysville Y L M S. for same, 15.

Church Extension and Parsonage Fund.—Miss Fannie McKinley, 5; Spokane, 3; Boyden, second payment on Parsonage loan, 24; Sewickley L M and A S., 5; Alliance, 5; San Jose, 5; West Middletown, 18; 9th Pittsburgh Y W M S., for Central Y M C A. Pittsburgh, 5; Verona, for Bethesda Home, 10.

Ministerial Relief.—Miss Fannie McKinley, 5; Sewickley L M and A S., 5.

Orphans' Home, Allegheny.—2nd Mercer, 26; 4th Allegheny Fulton Mission Band, book fund, 5; 8th Pittsburgh, 25; 5th Pittsburgh Sabbath school, 7.

Pittsburgh Syrian Mission.—Salary Miss Harriet M. Connor. 45; house rent, 9; all by Monongahela Presbyterial Society.

Contingent Fund.—Dr J G Carson, balance in minute fund, 12.40; Octoraro, 1; 1st Monmouth Y L., 1; 2nd Monmouth Y L., 1; 2nd Monmouth Mission Band. 1; Mrs Jennie Gillespie, on rent of room, 5; collection at Princeton, 20.03; interest on investment, 225. MRS. E. J. SLOAN, Treasurer.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 314 W. 5th Street, Erie, Pa.]

QUES.—What is the best way to interest a missionary society in missionary leaflets and in the most effective way to use them?

SUGGESTIONS.

The only way to interest a congregation in any subject, is to put the subject before it in an attractive manner. and keep it there until they become familiar with it.

With this object in view, the pastor of a United Presbyterian congregation made arrangements to have presented to his people, on different Wednesday evenings, the work done in the Women's General Missionary Society, in the General Assembly, and in the Young Peoples Institute. On the evening given to the W. G. M. S., the meeting was led by the president of the missionary society, who conducted the devotional exercises, and the following programme was presented: "The place of meeting and entertainment." "The President and her address." The MAGAZINE, Literature and Mrs. Carson's Memorial." "The Thank-offering and Missionary Work," "The Convention and other items." Tthese five subjeets were taken by different ladies, and were well presented. All seemed interested, and it was a pleasant and profitable meeting.

We are realizing more and more the importance of beginning with the little children to inculcate the principles of morals and religion. We should therefore look upon our Junior missionary work as of the greatest importance. Dr. J. A. Broadus says "To make missions a reality let the women teach the children to know the mission fields, the missionaries and the results of missions."

Presbyterial Societies.

Rock Island.

The Women's Missionary Society of the United Presbyterian church held their annual Thank-offering meeting on the 5th of April. At the same time they celebrated the twentieth anniversary of their organization, which occurred Feb. 7th, 1874.

The other missionary societies of the city, and the W. M. S. of the United Presbyterian church of Davenport were invited, and a goodly company assembled. Mrs. Marshall, the president, was in the chair, and conducted the opening exercises.

The Thank-offering of forty-three dollars was handed in and Rev. J. H. Kerr, of the Presbyterian church, offered prayer.

Mrs. Warnock read letters from two former presidents, Mesdames J. R McCallister, of Pittsburgh, and J. A. Reynolds, of Putnam. Mrs. McKown gave a brief sketch of the society's work for the twenty years. The contributions, not counting this year's Thank-offering, were $1560.

Miss Davidson gave some account of the Woman's Board and Woman's United Presbyterian Association. Mrs. Brown, of the M. E. church, and Mrs. Mills, of the Presbyterian church, made brief addresses. Miss Lizzie Bladel, of the Juniors, gave a recitation, and the pastors of the Presbyterian, Baptist, English Lutheran, and German M. E. churches, spoke kind and encouraging words.

After the programme, a lunch prepared by the W. M. S. was served by the young ladies of the congregation, and a pleasant social hour was passed, during which many encouraging things were said by the guests. M. W. D.

India.

GURDASPUR, 2:30 P. M., Tuesday, March 21, 1894.

The fifth meeting of the zenana Presbyterial missionary society convened in Gurdaspur; called to order by Mrs. Shahbaz, vice-president, who conducted brief devotional exercises. The following delegates were present: Gujranwala, Mrs. Soloman; Jhelum, Mrs. James, Miss Gordon; Gurdaspur, Dobadi; Sialkot, Mary Anne; Karim, Bibi; Pasrur, Rajo; Marali, Mrs. Nasarali; Dhode, Makhan; Zafarwal, Mrs. Barr. Members ex-officio, Mrs. Holliday, Miss Logan, Mrs Shahbaz, Ruth, Mame Martin. Misses Campbell and White were elected delegates, with Miss Corbett to act as the alternate, to the G. M. S. in America. Officers for the coming year were elected, as follows: Miss Parks, president; Mrs. Aziz ul Haqq, 1st vice-president; Miss Rosa Wilson, 2nd vice-president; Miss Logan, English secretary; Ruth, Hindustani, secretary; Miss Embleton, treasurer. Pasrur was chosen as the place of the next meeting; last week in March. Miss Holliday was reappointed secretary of Junior work. Sang No. 38; closed with prayer by Mrs. Nasarali.

Wednesday, March 28, 8:30 A. M.

Devotional exercises were conducted by Hukko. The roll being called, all the delegates were found present. Miss Parks tendered her resignation as president. Her reason was that as yet none of the native sisters has felt herself competent to fill that office because none of them had yet learned the rules of order or methods of procedure. Now, however, she thought some of them were quite competent tor the position, and she wished one of them elected. Her resignation was accepted, and Mrs. Shahbaz was elected in her place. Reports from the local societies were then heard. Mrs. Soloman gave the report from Gujranwala. They have done some sewing and given some kurtas to poor women; did some knitting and bought some injils for Hindu and Mohammedan women in the zenanas; collection, rs. 8-3-6. Mrs. James reported from Jhelum. Gave rs. 40 towards rebuilding the

church in Jhelum. Gurdaspur reported by Dobadi. She had no notes, but told graphically, in Panjabi and in quite an animated style, what *their* society had been doing. She aroused a lively interest in work, and this society was acknowledged on all hands to be the best. They support a heathen school in the low-caste quarter of Gurdaspur city. The school is prospering and advancing; besides the sewing, outside work is also taught, and specimens of their work were shown when the pupils came in for the children's meeting in the afternoon; rs. 70 collected. At the close of her report a web of cloth was shown that had been made by the women. This was for sale at five yards for the rupee, and it went like hot-cakes, there being not enough to supply all who wanted it. Mary Anne gave the report from Sialkot; rs. 30 sent to rebuild the church at Jhelum, Pasrur report was given by Miss Parks; organized in April, 1893; have collected rs. 14-10-9; rs. 4 sent to Jhelum and given to the poor. The Marali report was read in Urdu by Mrs. Nasarali, and explained in Panjabi by Mrs. Shahbaz. There are 29 members, who attend well, and give with pleasure, usually in kind, grain, &c.; organized in the summer of 1893. Zafarwal report was given by Mrs. Barr; members few; rs. 7 collected. Dhodo report was given by Makkhan. The society is young, organized in June or July. They attend from other villages too; collection, rs. 6-5-9; 12 members. Mary Anne told about a little society she had started, since the Zafarwal meeting, in one of the low-caste quarters of the city (Sialkot); 4 members; collection, 9 annas 6 pice. No. 19 was then sung, after which the papers on Egypt were read. Mrs. Lytle, our delegate to the W. G. M. S. in America, gave a very interesting report of the convention, which was accepted with thankfulness, as this is the first time any of our delegates have given us a report. No. 51 was sung and Ruth led in prayer. Adjourned to 2 P. M.

Wednesday, March 28, 2 P. M.

The meeting was called together by singing No. 14. Miss Rosa Wilson led in prayer. Roll was called; one member absent, Mrs. Shahbaz, who was hindered by the illness of her little boy, but who was able to come later in the afternoon. Mrs. Thakur Das, one of the delegates from Gujranwala, did not come at all. Mrs. Barr then conducted a "mothers' meeting." She read some verses on the subject of training children. Over 50 were present, many of them village women from the surrounding villages. Mrs. Barr talked to them very nicely and plainly about the responsibilities resting on them and their duties as mothers. This was followed by a very lively and interesting experience meeting, the mothers present telling their experiences, ideas and troubles. No. 38 was then sung, after which Mrs. Haqq conducted a children's meeting; the children from the low-caste school in the city, which the Gurdaspur society is supporting. Some christian boys from the District were also present and gave some exercises. Mrs. Nasarali, of Marali, then read a paper on "How to Interest the Village People in Society Work." The Thank-offering service was conducted by Miss Gordon. After her talk the offerings were brought forward, first by the representatives of the society, then by individuals. As before stated, we had a goodly number of village women in for this afternoon. Nothing had been said to them on the subject of the Thank-offering, or indeed of any collection at all; but when individual contributions were called for, nearly, if not quite, every one came up with her pice or two pice. The Thank-offering amounted to rs. 207-8-9. Of this, rs. 50 were given to the G. B. S.; rs. 15 to the little school supported by the Gurdaspur society; rs. 40 to Dr. Johnson's hospital; rs. 50 to be sent to Egypt. What remains after deducting expenses to be given to the Leper Asylum in Baba Lakkhan. After treasurer's report was heard and adopted and business transacted, prayer was offered by Mrs. James and Presbyterial adjourned.

Caledonia.

The L. M. S. of Caledonia Pres. held its eighth annual meeting in the U. P. church, Caledonia, N. Y., April 3, 1894. Delegates were present from eight societies and two mission bands. All gave encouraging reports of work done during the past year. A cordial welcome was extended to all by Mrs. Brodie, to which a fitting response was given by the president, Mrs. Byam. Greetings were extended to the society from sister churches. Election of officers for the ensuing year resulted as follows: President, Mrs. A. F. McPherson, Mumford; 1st Vice President, Mrs. Bailey, York; 2nd Vice President, Mrs. Orr, Lyndon; Treasurer, Miss E. Johnston, Franklinville; Cor. Sec'y, Miss Belle Hanley, York; Rec. Sec'y, J. M. Cameron, Caledonia; Sec. Junior Work and Sec. Literature, Miss Kate Hebbard, Beulah; Presbyterial agent for magazine, Miss M. A. Root, York.

The opening hour of the afternoon session was taken charge of by the young people. Recitations were given by Miss Daisy Anderson, Beulah and Miss Gertrude Blackburn, Caledonia. A meeting of the Junior Mission Band was conducted by Miss Mary Williams, Caledonia. An address by the retiring president was suggestive and full of interest. Mrs. A. F. McPherson read a paper; subject, "Ours and Theirs," which showed careful thought and preparation. The Thank-offering service was conducted by Mrs. Bailey, York. The offerings, which amounted to $178.33, were, during the singing of No. 132 Bible Songs, brought to the table by the delegates and placed in a pretty trimmed basket, labeled, "The Lord's Treasury." Miss Root made a very earnest plea for the MAGAZINE. A number took part in the open parliament; question, "How to awaken in our societies a deeper interest in missions." The question box in the hands of Mrs. Brodie was one of the most interesting features on the programme.

The promise meeting was led by Mrs. Mystic McNaughton. She brought out many precious promises from God's storehouse, to which many others were added by those present, who testified to comfort and encouragement derived from these promises. Appropriate resolutions were passed, thus closing a most enjoyable and profitable meeting of the society. Adjourned to meet in Cuylerville in April, 1895.

Mrs. A. F. McPherson, Mumford, was elected delegate to W. G. M. S. to meet in Princeton, Ind.

J. M. CAMERON, Rec. Sec.

Pittsburgh, Kan.

The first annual meeting of the L. M. S. of Pittsburgh, Kan., was held April 10. Mrs. J. H. Gibson presided. A very interesting bible reading was was conducted by Mrs. J. W. Long, of Beulah. Mrs. C. P. Pierce welcomed the delegates. The Mission Band of Beulah was well represented by Misses Bertha Wilson and Annie Giles.

We then listened to a very able paper by Mrs. Fulton, of Pittsburg; subject, "Thy Kingdom Come"; also a very interesting one by Mrs. Cuthbertson, of Beulah; subject, "A Plea for the Mission Band." These worthy papers were requested for publication.

Our society is yet in its infancy, consisting of only four congregations—Beulah, Chetopa, Pittsburg and Springfield. We are in favor of the delegate fund, and hope we may be able to have a representative at the Women's General Society in 1896. Officers for the year were elected as follows: President, Mrs. J. W. Long, of Beulah; Vice President, Mrs. S. McBride, of Chetopa; Recording Secretary, Mrs. C. P. Pierce, Pittsburg; Corresponding Secretary, Mrs. J. H. Gibson, Pittsburg; Treasurer to be supplied by Springfield.

Adjourned to meet at the same time and place as Presbytery. Mrs. Burns, of Beulah, Kan., has been appointed Treasurer by request of Springfield Soc. Miss Bessie Pierce, Sec. Mrs. J. W. Long, Pres.

Mansfield.

The fifteenth annual meeting of the W. M. S. of Mansfield Presbytery convened in Millersburg, O., June 7, 1894. The first session was held at 2:30 p. m. Devotional exercises were conducted by the president, Mrs. Phebe McWilliams, of Savannah. Thirty delegates responded to roll call. Delegates from local societies gave good reports of the year's work. One new society, Canton, has been organized within the year. Treasurer reported $409.03 paid into the treasury during the year; disbursments, $409.03. Amount of Thank-offering, $60.28. An interesting letter from Mrs. Love, of Knoxville College, was read, and a vote of thanks given her in appreciation of the same. A letter from our missionary, Miss Martin, was read, followed by prayer offered in her behalf. Very interesting remarks were given in the subject, "Do We Find Encouragement in Foreign Mission Work?" After appointment of committees meeting adjourned until 7:30.

Evening session opened with an anthem by the choir. Address of welcome by Mrs. George Sharp; response by the president. Paper on "Personal Work" was read by Mrs. Martin, of Mansfield. Recitation by Miss Bessie Smith, of Wooster Junior Union society. Our delegate, Mrs. Rouch, gave us an excellent report of the W. G. M. S. Offering amounted to $7.21. Adjourned with the benediction by Rev. White, of the Disciple church.

9 a. m. Friday morning meeting opened with devotional exercises, led by Mrs. Cary, Millersburg. Meeting was then open for transaction of business. Officers for the coming year are: President, Mrs. Shaw, Fredericksburg; first vice-president, Mrs. McKnight, Canton; second vice-president, Mrs. Hanna, Tiro; recording secretary, Mrs. Vance, Millersburg; corresponding secretary, Mrs. Eberhart, Wooster; treasurer, Mrs. Foster, Mansfield. Delegate elected to next W. G. M. S., Mrs. George Sharp, Millersburg; alternate, Mrs. Shaw, Fredericksburg.

After a Bible reading, conducted by Miss Gregg, of Savannah, literary programme of the morning was carried out. Conference of missionary work in our own neighborhood was opened by Mrs. Shaw, of Fredericksburg; paper, "Missionary Mothers," by Mrs. Eberhart, Wooster; paper, "What Does the Annual Meeting Accomplish for the Local Societies?" prepared by Mrs. ——, Tiro, read by Mrs. Payne, Mansfield. Closing, prayer by Mrs. J. A. Stewart, Wooster. Benediction by Rev. Johnson, of the M. E. church.

KATE ADAMS, Sec

Cedar Rapids.

The W. M. S. of Cedar Rapids Presbytery held a pleasant and profitable meeting in Pratt Creek, June 20. The opening exercises were conducted by the president, Mrs. J. P. McDaniels. Mrs. L. M. Wallace extended the welcome, and Miss Jennie Kennedy responded. Roll-call was responded to by delegates from all societies in the presbytery. Mrs. J. M. Henderson, treasurer, gave a good report, showing that all the societies are at work. The thank-offering was $226.84. Mrs. J. G. Bull, secretary of junior work, not being present, there was no report of that part of the work excepting from Traer. Throughout the meeting there were instructive papers and conferences on missionary topics: "Women Fulfilling Prophesy," "Cities of Refuge," "Our duty to the unconverted and how discharge it," "How far are we, as Christian women, responsible for the unconverted in our midst?" "Mission work at home and abroad," "Are we as much interested in foreign missions as we should be?" were all presented. The following officers were elected: Pres., Mrs. J. P. McDaniels; Vice-Pres., Mrs. J. M. Hamilton; Rec. Sec., Miss Maggie Cooper; Cor. Sec., Miss Mary Burnside, Garner; Treas., Mrs. J. M. Henderson, Traer; Sec. United Presbyterian Association, Miss Jennie Kennedy; Sec. Junior Work, Mrs. J. G. Bull; Delegate to W. G. M. S., Miss Jennie Kennedy; Alternate, Mrs. G. I. Findley. The next meeting in Garner, June, 1895. Resolutions were adopted, pledging the societies to increased activity in behalf of Sabbath sanctification; deploring the backward step by the Iowa legislature on prohibition; pledging help to social purity work; expressing heartfelt sympathy for the family of Miss Ina Burnside in the bereavement caused by her death; sympathizing with Miss Susie Young, in being compelled to return from the mission field by poor health; assuring Miss Ella Gordon of sympathy and prayers in her work; and thanking Pratt Creek ladies for hospitable entertainment and the gentlemen for the use of conveyances.

MARY BURNSIDE, Sec. pro tem.

IN MEMORIAM.

Mrs. Elizabeth Coshun.

The L. M. S. of Johnstown, desire to place on record a tribute to the memory of Mrs. Elizabeth Coshun, who passed away February 2, in her 78th year. We hereby express our appreciation of one who was submissive, patient, cheerful to God's will. Pious and useful, she illustrated the glory of God's work in the heart.

WHEREAS, God, in his infinite wisdom, has been pleased to call to rest one of our members and sisters in Christ,

Resolved, That we commend her loved ones to divine love and sympathy of Him who said, "Blessed are the dead who die in the Lord."

COM.

Mrs. Marcus McGonegal.

A tribute of affection from the W. M. S. of the U. P. church, of Centreville, Penn., to the memory of Mrs. Marcus McGonegal, who was called home on April 17th, 1894.

WHEREAS, It has pleased our Heavenly Father to remove by death one of our most efficient and consecrated workers, one who was always ready for the duty that lay next her,

Resolved, That while we deeply mourn her loss, we humbly bow to the will of Him who "doeth all things well," feeling he has but said to our sister, "Come up higher." In her death there comes to us the call, "Be ye also ready."

We extend to the bereaved members of her family our sympathy, trusting they will find comfort in the words she so dearly loved, "I will never leave thee, nor forsake thee."

MRS. MARGARET CHRISTLEY, }
MRS. MARY MCCONWELL, } Com.

Notices.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, on sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

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MRS. BELLE MCD. PATTERSON, Treas.,
Xenia, Ohio.

ON THE GANGES.